

# ANTI-SLAVERY BUGLE.

"NO UNION WITH SLAVEHOLDERS."

VOL. 1.

SALEM O., FRIDAY, OCTOBER 24, 1845,

NO. 14.

## ANTI-SLAVERY BUGLE.

Published every Friday at  
SALEM, COLUMBIANA CO., O.

JAMES BARNABY, Jr., General Agent.

BENJAMIN S. JONES,  
J. ELIZABETH HITCHCOCK, Editors.

All remittances to be made, and all letters relating to the pecuniary affairs of the paper, to be addressed (post paid) to the General Agent. Communications intended for insertion to be addressed to the Editors.

TERMS:—\$1.50 per annum, or \$2.00 if not paid within six months of the time of subscribing.

ADVERTISEMENTS making less than a square inserted three times for 75 cents;—one square \$1.

PUBLISHING COMMITTEE:—Sam'l Brooke, George Garrettson, James Barnaby, J. David L. Galtreth, Lot Holm's.

J. E. PAINTER, PRINTER.

From the *Urbanian Citizen & Gazette*,—*A Whig paper.*

Abby Kelley, J. Elizabeth Hitchcock, and a couple of male associates, of the most ultra and abominable stripe of Abolitionists, are holding meetings in the northern part of the State, denouncing the Constitution of the United States, and all religious sects and denominations. Abby and Elizabeth could spend their time more profitably at home, knitting stockings.

From the *Xenia Torch Light*,—*A Whig paper.*

Abby Kelley and brother Foster, two notorious abolitionists, are now holding forth in the Town Hall, in this place, having been invited here by members of the Third Party—"they hang a tale." We have heard but one lecture from these modern philanthropists and a small bit of a "triangular war" got up after its delivery for the edification of the audience, in which some things came out not very agreeable to certain conspicuous Third Party men in this county. "Kelley and Foster," are perfect screamers of the genus Abolition, and say what they think after the most direct fashion. They are opposed as well to our Church, State and National Governments, as to the institution of slavery, and boldly denounce all who differ with them as murderers, robbers, thieves, pirates, adulterers &c. The Clergymen of the country are pronounced a "brotherhood of thieves," banded together for the commission of crimes of the most atrocious and infernal character. There are no exceptions made in their denunciations, but all who are not "Come Outers," (as they call themselves) are villains of the deepest dye. Such is abolitionism approaching perfection, and such is the rabidness induced by perpetually brooding over one idea. It was amusing to witness the writhing and squirming of our abolitionists, who were denounced as the shotters and confederates of southern slaveholders, and assigned the most degrading position among thieves, cut-throats and cradle-plunderers. They evinced by their contortions that, like Manfred, in the play, they had conjured up spirits whom they could not control nor allay, but with whom they were obliged to go to the old Scratch in the shortest kind of metre.

From the *Cleveland America*.

### LIBERTY MEN USED UP.

S. S. FOSTER, stated on Saturday last, that the object of himself and those with whom he acted, was the destruction of the Liberty party, and boasted that wherever they had been that party were "used up." We would say to our friends, "you had better not crow, until you get out of the woods."—*Cond's Advertiser.*

When hereabout, Foster and Miss Kelley had a great deal to say about the conversion of the "Financial Agent of the State Society," as they denominated Samuel Brooke. This was the only specification in their boasting, and that was repeated, we believe, at about every meeting that was held. Nothing was said of Mr. Brooke having always been an old organizationist, and agent for that Society—his agency for the other amounting to little more or less than an agency for the Phylanthropist. If they have "used up" the Liberty men any where, it is not on the Reserve, as we confidently expect our vote to show.

From the *Liberator*.

WOODBURY AGAIN DEFEATED.—Dr. Watt, in one of his well known hymns, encouragingly says—

"And while the lamp holds out to burn,  
The vilest sinner may return."

That this is not mere poetry, is seen in the fact that even New Hampshire is not wholly inconvertible, though a more hardened race than hers has never been known. A second time she has declared against the annexation of Texas; and, as said the N. Y. Tribune, if New Hampshire is opposed to annexation who believes there is one nominally free State in favor of it? By the result of the recent election, it appears that Woodbury, the democratic-Texas - no-slavery candidate for Congress, is again defeated by a majority of about 1000, not without the desperate efforts that were made in its behalf by the political villains who are at the head of the Democratic party in that State. John P.

Hale, who was too upright to sell his birth-right and betray the cause of liberty for a mess of political pottage, obtained some 9000 votes, though he was branded as a traitor and held up to the scorn of 'the party' by the Democratic organs. The tidings will excite no little chagrin, and alarm at Washington, and all 'down South.' May the spirit of Liberty be triumphant in every fresh struggle in the Granite State!

PRESBYTERIAN SLAVE AUCTION.—The following is taken from the Savannah Republican, of March 23d, 1845. It is the finishing paragraph in an advertisement of a Sheriff's sale.

"Also, at the same time and place, the following negro slaves to wit: Charles, Peggy, Antont, Davy, September, Maria, Jenny, and Isaac, levied as the property of Henry T. Hall, to satisfy a mortgage of \$1,000, issued out of the Supreme Court, in favor of the Theological Seminary of the Synod of South Carolina and Georgia, vs said Henry T. Hall.

C. O'NEAL, Sheriff.

From the *Cincinnati Herald*.

### A FEW FACTS CONCERNING THE PRISONERS AT PARKERSBURG.

A correspondent at Belpre furnishes us with some additional items of intelligence respecting the kidnapped Ohioans at Parkersburg. After it had been found impossible to procure bail for them, even though an indemnifying bond was offered, signed by N. Ward, A. T. Nye, C. Cutter, W. P. Cutter and others of Belpre and Decatur, whose combined signatures would have enabled any one to purchase one-half of Parkersburg Mr. Ward proposed to place his note in bank, payable at the time, if the bonds were forfeited. But it availed nothing. The inevitable determination existed to send these poor men to the penitentiary.

A. W. Stierit, who could hardly be called a citizen, though he had large deposits in the Parkersburg bank, offered to bail Thomas but was rejected.

As Ward had left, despairing of being able to accomplish anything, he was called upon by the States Attorney, and informed that if he would deposit with him \$500, he would bail Thomas. The proposition was promptly rejected.

The following instance shows the trickery to which "the Chivalry" can resort.

"On the morning of the opening of the Court, the General separated Thomas from the other prisoners, and let him understand that a certain sort of testimony from him in Court would be of vast importance to him, and as they did not consider him very criminal, he would take pleasure in giving him the benefit of the power he had as State's Attorney. He also informed him that the witnesses who were not examined at the commitment, would testify that the prisoners took the canoe across the river to the negroes, &c. His wife was also very pleasantly received that morning, and after having been told how delightful it would be to have her husband with her again, the door was unlocked, and she was turned in with him to complete, as they hoped, what they had so forcibly begun. But the gentleman found that they were not of the class of criminals he had been accustomed to deal with—that Liberty to him was nothing if it had to be purchased by dishonor. The last words I spoke to him, said his wife were, 'Go to the Penitentiary rather than tell a lie.'"

What a revelation of profligate meanness, desperate iniquity is this! Thomas is represented as very illiterate, and he was sickly from his long confinement and upon these circumstances they calculated to succeed in their efforts to induce him to perjure himself—but they mistook the man and what was still a greater blunder, they mistook his wife. No man with such a wife could yield to so infamous a temptation.

From the *Liberator*.

### WHAT SLAVERY HAS DONE.

The following extract from an editorial article in *Zion's Herald* not only gives a comprehensive and graphic view of the devastating effects of slavery on the country, but indicates how great is the change which is taking place in the religious sentiment of the country, in relation to that terrible system:

"In God's name, we repeat, never let us so far forget our humanity, not to say our religion, as to decline into indifference about American Slavery. We have spoken hard things of it in this article, but none too hard. We have seen it as it is, and every Methodist who reads these lines in the South, (and some will read them,) will say in his heart it is the truth, when we assert that its enormities have not and can scarcely be exaggerated. It is replete with physical, moral, social, political, and all other evils. It holds three millions of human beings in a state of chattelship. It sells them like cattle at the auctioneer's stand, and drives them to and fro in the land by a stupendous trade. It attempts to extinguish their intellects by laws prohibiting them to learn to read. It rends their tenderest relations, separating in its embrace, and forever, husbands and wives, parents and children. It violates the protection of female virtue, and spreads licentiousness over its whole territory; (no candid man in the South can deny it.) It has converted States proverbial for 'chivalry' into more breeding estates to supply the market. It has lighted the soil of the former garden spots of the land. It has corrupted the youth of the South, by indolent and impetuous habits, leading them to false sentiments of honor, the habitual carrying of deadly weapons, and a contempt for the noble dignity of labor. It has blasted the spirit of enterprise, so that while one section of the Union is stripping all precedents of history, the other is sinking with decrepitude. It forbids all common school education, (the stamina of States,) by the extent of plantations, and the wide separation of the people. It is ever and anon involving the free labor of the North in losses and bankruptcy, by the failure of its supporters to meet their obligations. It has created an odious predominance of power, based on property in human bones and sinews. It has violated the Constitution, by refusing a hearing to the petitions of Northern citizens in their own legislative hall at Washington. It has defied the laws and powers of the general government by a surveillance over the Post office, opening letters and dictating to the agents of the government what shall and what shall not be carried by them. It has seized men recognized among us as our fellow citizens, and peacefully occupied on board our ships in its harbors, and imprisoned them in its dungeons, against the express provisions of the Constitution, and the decisions of its own courts in former cases, and such men are now clogged with fetters sweeping the streets of its cities. It has incarcerated some of our noblest young men and women for doing what the Levitical law demanded towards the escaping captive, and what, if done on the coast of Barbary, would be commended by all good men as heroically virtuous. It has corrupted the church to its infamous principles, and is wrecking the great religious bodies of the land. Strong only in iniquity and braugardism, it has nevertheless made the once strong spirit of the North bow with mean obsequiousness before it, and our Senators and Representatives cower at its impotent threats, till a few brave spirits, branded as fanatics, and some of them at last made so by their terrible trials, arose and recalled us to our ancient honor. It has destroyed our national self-respect, made us blush for our pretensions to liberty, and rendered us a 'hissing and by-word' among the nations. We deliberately say there is no parallel to it among the civilized or semi-civilized communities of the earth. If it were ascertained that the government of China held from spleen or interest, one of its great provinces, with a population of three millions, in precisely the same condition of our slaves, violating their domestic relations, disposing of them as chattels, depriving them of the gains of their toil, prohibiting all intellectual development, and in fine, converting them and their children, by inexorable processes, into a hopeless exception to all the laws of development and progress which God has stamped on the destinies of the human race—the discovery would astound the world. Any effort from any quarter to break it up would be considered right—the sentiments of mankind would compel their governments to interfere with it in their negotiations—theologians would point to it as proof of the necessity of divine revelation—Christians would attempt to invade it with Missionaries and Bibles—the friends of liberty would furnish it with arms as they did Greece and Poland for a revolution—to help men to escape from it would be considered a holy service, and the shout of insurrection coming from it would be responded to by the voice of the civilized world. American Christians, look not to China for it—there is none such there; it is under the banners and amidst the temples of your own land!

Let it not be said that it is a matter of necessity; God never allowed such a dire necessity to enter this world. Say not that there are many Christians there who relieve these abuses; they are but exceptions amidst the great whole; and scarcely appreciable amidst the evil. Say not these things; it is but the 'small talk' about the evil, and good men have long since grown weary of it. Slavery, as a great whole, is such as we have described it. It knows no mitigations, wishes no limitation, but is stretching out its grasp at this moment at all Central America.

God forbid, then, we repeat, that our interest for the slave should abate. Let us work harder than ever for him, but better than ever also. Let us remember that we are Christians; that forbearance and harmony among ourselves—that kind, though truthful words and untiring patience, should characterize us—that as Christians, we can only look to the force of moral means—not to the political stratagems, the insurrectionary or revolutionary plots, which are usually the instruments of worldly reformers.

Let especially those among us who have shunned the cause because of the aberrations of its leaders, avail themselves of these better times to do their duty towards it. It has indeed had serious faults—its advocates do not deny the fact. But was there ever, or can there ever be, a great movement, tearing up the profoundest evils of society, without temporary perils? The Christian religion won its way through untold strifes and fustianisms—the Reformation was attended with popular outbreaks, which spread fire and blood over its territory—the great revival under Wesley was marked through its whole infancy with sad aberrations and tumults. How can a man have any confidence in Providence, or hope in the world, who is frightened by these things? The discerning mind looks at them as the philosopher on the sea shore sees the waters dashing against the strand. Every wave that reaches for the shore alls and rolls back again; yet he knows that a surely as the laws of nature, the tide is gradually rising—that the ever retreating

wave will, sooner or later, dash at his feet, and the growing waters cover all the coast, and bear fleets securely over the buried rocks, upon which they at first seemed to break in vain. So will it be with this movement, as surely as there are moral laws over the world. Let us especially put away the petty sophistry, that this great movement has only retarded emancipation, that the Providence of God will leave it to be not only a failure, but a curse. We have heretofore examined this point in reference to Virginia, and showed that all the plans against slavery before abolitionism, were based on economical views—views which could never effect it materially throughout the great region of the South-West, where, stimulated by interest, it is now spreading out wider than ever. There was necessity for a moral basis of the movement; abolitionism has furnished it, and now the reformers of Kentucky and Western Virginia, every day increasing, acknowledge their obligations to it. It seems to us that a point has been reached where all sober minded men can cease to criticize the faults of the cause, and unite to carry it on and keep it right. Let us do so.

[COMMUNICATED.]

### SKETCH OF A SERMON

Preached by ELISHA BATES, in the Methodist Church in Springfield, Ohio, on the evening of the 25th of September, 1845.

The writer did not hear the commencement of the sermon but when first heard, the speaker was engaged in portraying in very strong language the mutual hostility of the Jews and Gentiles at the time of the original promulgation of Christianity. He went on to show that notwithstanding their mutual and apparently irreconcilable hatred, which had continued for a long time, yet they could unite their forces for the purpose of effecting a common object, the destruction of the Christian religion, and the crucifixion of Christ. Notwithstanding their hatred and animosity toward each other, they could join their forces for the purpose of overthrowing their common enemy, the Christian religion. And just so it appeared to be at the present day. The enemies of Christianity appear to be burying their mutual antipathies, and joining their forces for its destruction. The Catholic church, whose doctrines are directly at war with true Christianity, and whose darling object has always been a universal church and state government is no less intent upon that end now than in the days of her greatest glory. She has cast her eyes upon this beautiful Mississippi valley which is capable of sustaining upon its beautiful prairies and immense plains, powerful nations, and she has been and is now engaged in sending into it her converts in the shape of foreign emigrants and foreign priests, and her money by thousands, nay by hundreds of thousands, is poured into it. She is using all her cunning and energies to spread her doctrines, (which are but another name for, or which are but infidelity in another shape) and her domain over this fair portion of the earth.

But this is not the only danger that threatens us. We find infidelity open and avowed, in league with the Catholic church and using all its powers to overthrow the church of God. Infidelity had its rise about two hundred years ago. Its earliest champion was a celebrated English nobleman of learning and erudition, Lord Herbert, who framed a system of what he called natural religion, which repudiated all revealed religion. The system found many advocates in England. It gradually degenerated as it descended until it found a fit advocate in its then state in the person of Paine. Paine who died, as the natural consequence of the doctrines he had been teaching, (impious and blasphemous as they were,) a miserable, neglected, debauched outcast forsaken by his own relations and friends, and cursing the doctrines he had preached. About Paine's time they passed into France and there found amongst the spirits that enkindled the French Revolution many followers. A number of talented and learned men took up the system and treating with ridicule the idea of a God except what they called the God of Nature, scouting the divinity of Jesus Christ and spurning the whole system of our holy religion as a system of falsehood and superstition, revised the system of Lord Herbert in its worst features. But they too died like Paine. Voltaire had died with remorse burning up his very soul. He refused to see any of his old associates that he had ruined by his Philosophy; when one of them came into his presence he would order him from it. "Away with you, it was you that brought me to this." He died raving. De Alambert died with the curse of God upon his soul. Remorse, remorse! had seized upon

every faculty. But their followers seized upon the sufferings of the people which were brought upon them by their rulers, and by proclaiming the fascinating theme of popular liberty they induced the populace to join them. They dethroned their king, overturned their government, murdered the ministers of our religion, threw the Bible into the streets, and finally to throw ridicule upon all worship they selected the lowest, most degraded and profligate of the female sex, installed them as Goddesses and worshipped them. They still kept up the cry of popular liberty and carried the people from excess to excess until the wheels of revolution rolled centre deep in human blood and their velocity was kept up by aspiring demagogues who would one day mount them and drive over the necks of the people to be the next day pulled down and driven over by some more successful leader, who would be followed and shouted after by the populace on one day, who would themselves lead him to the guillotine on the next. Having thrown down all religion the people were hurried on from excess to excess, and from crime to crime, until they had passed through the whole catalogue of folly.

But impious and Heaven-daring as was the infidelity of the French revolution which brought upon France all the crimes and vices of the world, it has remained for the infidelity of the present day to cup the climax of meanness and wickedness by proposing to abrogate the sacred marriage relation and the right of private property. These two things upon which hang all the frame work and benefits of society, are proposed to be abrogated by these modern reformers, and to finish the whole they propose to do away with all human government. And they have not the manhood to come out before mankind and present their doctrines to the world on their own merits but they have a far more cunning scheme! They have their lecturers out over the world, who are zealously and steadily at work having for their main object the overturning of our sacred religion, but they do not tell you so plainly, they have not the honesty to attack us in an open and manly way, and for this there is some excuse; for certainly no more cowardly and mean belief can be conceived of than Atheism, for it merely denies: the word itself being derived from two Greek words signifying "without God" that is they neither affirm nor deny his existence. Bise cowards! they do not know but that there is a God, but then they do not know it, and therefore will not assert it. It boldly denies the whole system of revealed religion. But see the difficulty it has to encounter. A writer in the *Communist*, a paper published at the Skeneateles Community in the State of New York, who signs himself J. M. B. and who turns out to be James M. Beckett the Secretary of the Infidel Convention that assembled in New York in May last, (the speaker here remarked that he liked to give names and places as he was prepared to prove all he should say) gives his theory of creation and what do you think it is pray? Why he says he has no doubt that the earth naturally produced vegetation, from some of these say sea weed proceeded a polypus, half vegetable, half mineral, from that came the muscle, from it the more elevated shell fish, then the vertebrate fish, and so on up to the monkey race, each inferior giving birth to the next superior, until finally from the baboon came man and he appeared to have no doubt that the time is close at hand when in order of beings as far superior to man as man is to the baboon will be produced. How preposterous and foolish men will make themselves for the purpose of getting clear of the existence of a God. Man proceeding originally from a sea weed! How absurd and ridiculous. Another writer, in the *Communist* a female who conducts the paper in a notice of a revival in which the brethren had claimed that God had been with them remarked, that if God really was with them she would be very thankful if they would send him along that way as they would be very glad to see him. And such impious blasphemy as this you must expect to hear from these God-defying infidels. The speaker said, the prayer of my soul is that they may be brought to see the error of their ways in time to save themselves from eternal perdition. The same writer expresses great astonishment that people who have rid themselves of so much superstition should still be so superstitious as to talk about their revivals of religion. She says